

THE MEMORIAL OF FRAY  
ALONSO DE BENAVIDES  
1630

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HORN AND WALLACE, PUBLISHERS  
P.O. Box 4204  
ALBUQUERQUE, NEW MEXICO

Printed by  
PLANO LITHO PRINTING CO.  
Chicago, Ill.  
Bound by SPINNER BROTHERS BOOKBINDERY  
Chicago, Ill.

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Horn and Wallace, Publishers  
Albuquerque, N. M.

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## FOREWORD, 1965

"A Memorandum to the King of Spain, Philip IV" written by Fray Alonso de Benavides, first religious superior of the missions in New Mexico is for us of this twentieth century a tour of the Pueblos and the lands of other indigenous peoples of the Land of Enchantment. The wealth of information made available to us in this appeal to the King for men and money for the missions constitutes a first hand account of the places and peoples in the vast territory which we know as Southern, Central and Northern New Mexico plus portions of North Eastern Arizona.

Written in the year 1626 this memorandum of Fray Alonso de Benavides is an eye-witness account of his travels through the new mission territory entrusted to him as "Guardian" by his religious superiors of the Order of Friars Minor in June of that same year. In Franciscan chronicles this new mission territory was known as the "Province of the Conversion of St. Paul."

Espejo was followed by Juan de Oñate, who left the Rio Grande on October 23, 1598, and proceeded by way of Zuni to the Provincia de Mohoqui, whose inhabitants submitted to the acts of obedience and vassalage on November 15. Their spiritual welfare was assigned to Fray Juan de Clares, this being the first formal attempt to gather the Hopi to the Christian fold, although nothing in the way of sending active missionaries to Tusayan was accomplished for nearly a generation later. It would appear from Oñate's itinerary (*Doc. Ind. de Indias*, xvi, 274-275) that there were only four "Mohoqui" pueblos at this time, and little aid is given by the *Obediencia y vassalaje á Su Magestad por los indios de la Provincia de Mohoqui*, of November 15, 1598 (*ibid.*, p. 137), since the names of the villages are confounded with those of the chiefs, as follows: "Panauna, Hoynega, Xuyunxa, Patigua, Aguatuyba; capitanes de los Pueblos de esta Provincia que son y se llaman Naybi, Xumupami, Cuanrabi, Espeitez." The identification of Aguatuyba (Awatobi), and Xumupami (Shongopovi) is certain, but whether Naybi and Cuanrabi are intended for Walpi and Oraibi, which certainly existed at this time, is doubtful. Fortunately, in a *testimonio* forming part of the "Memorial sobre el descubrimiento del Nuevo Mexico y sus acontecimientos—Años desde 1595 á 1602" (*Doc. Ind. de Indias*, xvi, 207), which was made in the interest of Oñate, and which, although apparently pertaining to Chamuscado's discoveries, more likely relates to the entrada of Espejo, the following Hopi pueblos are mentioned: Aguatú (Awatobi), Gaspe (Gualpe, Walpi), Comupavi (Shongopovi), Maimani (Mishongovi), and Olala (Oraibi), thus accounting for all the pueblos occupied by the Hopi at the close of the sixteenth century and indeed for many years later.

We now reach the period of Benavides, during which Tusayan, so far as is known, remained as in Espejo's time, for no effort to establish missions among the Hopi was made until Estevan de Perea assumed the custodianship of the province. It is learned from his *Segundo Relación* that the journey to found the missions in the new field to the west was made from Santa Fe, beginning June 23, 1629, the party reached Acoma (36 leagues) and Zuni (56 leagues), at which pueblos the missionaries assigned to them were left (see notes 8, 36, 37), the remainder, consisting of Fray Francisco de Porras, Fray Andrés Gutierrez, Fray Cristóbal de la Concepción, and Fray Francisco de San Buenaventura (the latter is not mentioned by Perea as having been a member of the Mogui party, but see note 8, under Porras, from Vancurt), "with their crucifixes at the neck and staffs in their hands," accompanied by twelve soldiers, continuing to the Hopi or Moqui country (80-56=24 leagues from Zuni), where they arrived on St. Bernard's day (August 20). In honor of the occasion the name of the saint was applied to Awatobi, the first village reached, which name it retained throughout its mission history of half a century. In which of the other four Hopi pueblos missions were established at this time is not positively known. Concerning the fate of Porras and the possible pueblos at which his companions were assigned, see note 8, under Porras. The missions of the Hopi country in 1680 (the name "Tusayan" had meanwhile fallen into disuse), as recorded by Vancurt (*Cronica*, pp. 321-322, 1871), were as follows: *San Bernardino de Ahualobi*, 26 leagues from Zuni, population 800, Fray José de Figueras (Figueras), alias de la Concepción, native of Mexico, killed in the rebellion. *San Bartolomé de Xongopobi* (Shongopovi), 7 leagues beyond [at Middle Mesa], with Moxanabe (Mishongovi) as a

*viriis*; large church, population 500; José Trujillo, native of Cadix, killed in the rebellion. *San Francisco de Oreybe* (Oraibi), toward the west; last monastery of Moqui; 14,000(!) gentiles before their conversion, but they were consumed by pestilence; "tena en él una aldea llamada Gualpinas, de mil y doscientos personas," which means that Gualpi (Walpi) was its *viriis* with a population of more (*mas*) than 1,200 souls; P. F. José de Espeleta and P. F. Agustín de Santa Maria were the missionaries murdered; the church was reduced to ashes. It has thus been seen that the Hopi were active participants in the great revolt, not one of their missionaries escaping so far as is known. Awatobi met its ultimate fate late in 1700, when, owing to the attitude of its people toward the other Hopi and to the fact that they had been negotiating with the Spaniards for missionaries, the natives of the other pueblos fell upon them before daybreak, killed many of the inhabitants, and distributed the survivors (mostly women and children) among the other pueblos. Mishongovi receiving most of them. (For an account of the native tradition and its verification by archaeological excavations, see *Fewkes in 17th Rep. Bur. Amer. Ethnology*, pt. 2, p. 592 et seq., 1898.) Awatobi was henceforth abandoned, but the walls of the mission church of San Bernardo, or San Bernardino, as it has sometimes been called, are still standing to a height of several feet on Antelope or Jedidiah mesa. The pueblos of Walpi, Mishongovi, Shongopovi, and Oraibi do not occupy their sixteenth and seventeenth century sites at the base of the mesas, but, following the revolt, doubtless in fear of Spanish vengeance, built new towns on the summits, where they still stand. It has been stated in previous notes that many Indians fled from the Rio Grande to the Hopi during the revolt. Some of these built the town of Payupki on the Middle Mesa, but were brought back and settled at Sandia in 1748 (see note 23). About the year 1700 the pueblo of Hano was established on the East Mesa by Tewa from the Rio Grande, on the invitation of the Walpi people. Here they have lived uninterruptedly since, and although intermarried considerably with the Hopi, they retain their native tongue and many of their distinctive tribal rites and customs. Two of the pueblos, Sichumovi on the East Mesa, and Shipaulovi on the Middle Mesa, are of comparatively modern origin, having been established about the middle of the eighteenth century. Thus the Hopi pueblos, or the Province of Tluisayan, today consist of: Walpi, Sichumovi, and Hano (frequently but improperly called Tewa, the name of the people), on the East Mesa; Mishongovi, Shipaulovi, and Shongopovi, on the Middle Mesa; and Oraibi on the West or Oraibi Mesa. Within the last decade a small pueblo known as Horavila has sprung up west of Oraibi, having been built by their children to the Government school. Also may be included in the Hopi pueblo group the summer settlement of Moenkapi, northwest of Oraibi. This village was probably that mentioned in 1604 by Oñate under the name Rancho de los Gándules (*Doc. Ind. de Indias*, xvi, p. 276), while Fr. Francisco Garcés (see Elliott Coates' translation of his *Diary*, N. Y., 1900) referred to it in 1776 as Muguí conche and Muncuñi conche. The total Hopi population (including the Tewa of Hano) in 1910 was 1,941.

F. W. H.

39. So high an authority as Baudelier thus characterizes Benavides' population figures: "In 1630, Benavides gives an approximate enumeration